A U M

And thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness. —BHAGAVAD-GITA.

THEOSOPHY

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"YOURS TILL DEATH—AND AFTER"—H. P. B. .·.

SUCH were the words used by H. P. B. to Mr. Judge. Were they a mere gesture of personal affection? Or were they the embodiment of a great Fact in Nature? And why to Mr. Judge only, and not to others?

The answer is all too easily discernible. Spite of her Example and her Theosophy, her students for the most part regarded themselves purely as persons, and so saw but a person—a great Person—in H. P. B., whom they desired to emulate by becoming great persons in their turn. Her body deserted, *"H. P. B." was gone*—to them. She became instantly only a memory. Hence, another great Person —a "Successor"—was a necessity to them. There have been plenty, then and since, to exemplify practically the "wisdom of Solomon" : "Better than a dead lion is a living dog."

But Judge, looking into H. P. B.'s eyes at their first meeting, recognized One with whom he had worked " in lives long past," and so, after her death, she remained to him, a living Presence. Judge read, the same phenomenon was repeated among those who had looked to him as a great Person—they had to have a "Successor." But Robert Crosbie was "imbued with Judge," whom he had *recognized* at the first meeting. H. P. B. and Judge continued alive—to Robert Crosbie. All three continue a living Presence, an unbroken link in the great chain of Brotherhood, the *Guruparampara Chain,* which stretches from the Highest Being to the humblest man.

What is the Mystery, the Great Secret, of that Chain? It is impersonality; and only as Theosophists apply that fundamental conception, by striving to become themselves impersonal beneficent forces in the Theosophical Movement, can the Links of our time become more than a mere memory—can become *ours* "till death, and after."

H. P. B.—THE EDUCATOR

EVERY Great Teacher, it would appear, has been an Educator, in the sense that he has diagnosed the evils of prevailing systems of thought and education, and, more than that, sought to provide their cure. But, because the evils have had so insidious and subtle a hold, reaching into every department of human activity, so, too, the cure had to apply vastly, while few indeed in any time have been those of such far-flung vision as to see the range and reach of thought, the all-embracing spiritual knowledge working naturally, along with universal laws, toward occult hygiene. Those few who did see in ages past were called disciples, while the Teachers, or Educators, were regarded—if we may rightly infer from the epithet applied to the Egyptian Hermes—"Trainers of Christs." Such a term at once distinguishes the Ancient Educators from those of modern systems, although it does not remove H. P. B. from the lists of "Ancients." Also, it must needs be said, that although were few among the thousands to see and seek the education of these greatest Teachers, there is no doubt that all men found in Them, as is again suggestively and mystically recorded of Hermes, universal stimulators.

What is meant by these Hermetic terms can nowhere be more fitly exemplified than in the case of H. P. Blavatsky, who left no phase of evil, injustice, and selfishness in the world unnoted for what it was, and no good in the world unmissed for its value. She went to the Root of religions, wherein alone all men may be joined in Brotherhood; she went to the foundations of Science, whereon today are the greatest scientists beginning to stand however waveringly; she went to the base of Philosophy, whereon the greatest of modern philosophers yet struggle for a foothold; but, wherein She showed herself to be true Educator was that the system She propounded was synthesis of all—philosophy, science, and religion. In this She laid the broad and eternal foundation for the education of *Souls*—not for scientific minds, interested only in the tabulation of bare facts without their metaphysical explanation; not for philosophic minds, interested only in classifying the various phenomena of mind unrelated to all other departments of the human being; not for religious minds, interested only in private, individual salvation, or personal psychological experiences; but for *all Souls* interested in the welfare of their fellow-beings, whether through science, philosophy, or religion.

Alone of all scientists have Great Teachers striven to teach and demonstrate a Science of Life; alone of all philosophers have Great Teachers formulated an Art of Living; alone of all religionists have Great Teachers provided the charts for the evolution of the Soul of man, of the race, of Humanity at large. So, today, though few of H. P. B.'s time have been able to graduate from her School of Education, it has, unseen and unknown, yet been potent in the world as a stimulating force and current in those three great streams of human endeavor, while its nearest reflection, perhaps, comes nearer and nearer to synthesis in the world of education.

In the sphere of education it is that altruism—consideration of the welfare of others—is apparent in its most natural aspect. Here, responsibility assumes its most natural guise: who does not willingly assume it for those helpless in their ignorance and tender years? Great and many though the faults of present educational systems may be, there is no cessation of endeavor to find solution for all educational problems on the part of those nearest in mind and heart to this form of human need. And it is the foremost educators who call most insistently back to fundamentals—back to the fundamentals of Plato, back to the fundamentals of our democracy, back to the fundamental purposes of education as life itself. But of itself, even this good vision can never be enough. The elevation of the race, as they would see the education of the schools provide that elevation, can never be accomplished. Save as individuals elevate themselves, reaching to a nobler vision, a higher understanding possible to Soul alone, can any education find true and free development.

"What?" says someone shocked. "Would you have all men Theosophists?" Just so. Why not? H. P. B.—the Educator—said that Theosophy *alone* could save the coming races; that the practical realization of Theosophy alone—and where can it be more practically realized than in the educational world?—could save the Western world from sinking into a luxurious materialism, and falling as other civilizations have done before it. We need not look far to see how short the best of minds fall, without the recognized Theosophical basis of life, its meaning and purpose. Nor can anyone fail to perceive that the mistakes and errors of the scientist, philosopher, and educator alike are the outcome of false, or unworthy religious ideals—unseen by them bar-sinister on mind and heart.

H. P. B.'s School of Education is still in the world, ever open to those who will enter and undertake the discipline of learning, as well as the responsibility of knowledge. How, then, will Her learners do? Let them, knowing the Ancient Science, work diligently as

scientists of the modern world work, and bring a *soul* to birth in Science. Let them know the language of modern philosophers, while they humanize the modern by ancient true Philosophy. Let them be cognizant of and understand the trends of modern religionists, but all the while remain undivided in their allegience to the Great End in view—enfranchisement of the Soul of Man. And, above all, let them be mindful that this present is but one of many pages in the continuing book of Life, which are being pondered by souls and friends of old-time, who must ponder them yet again in the future. The Ancient Educators return again and again in their patience, and at great sacrifice, to help all Souls in their reading that book of Life; to help all men with their Soul-Mathematics. And, as disciples did anciently—Alas, more rarely now—let them honor the Teacher and Educator—"H. P. B."

A BODY OF LEARNERS

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. In this sense the answer made as to lack of Christ-like lives among Theosophists, that there are probably none strong enough to live such, is perfectly correct and covers the whole question. For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really be worthy of the "Buddha-Christ" spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may venture on the path of good works. They profess to be a body of learners merely, pledged to help each other and all the rest of humanity, so far as in them lies, to a better understanding of the mystery of life, and to a better knowledge of the peace which lies beyond it. —H. P. B.

"WHY DON'T YOU?"

FRIENDLY (and unfriendly) critics often inquire of those active in Theosophical study and propagandum, "Why don't you" do this or that? It is noticeable that such critics seldom ask, "Why are you" doing as you do? Perhaps the matter is worth looking into from both points of view.

The injunctions of H. P. B. and her Masters are clear on practical as well as abstract study and work. They are not addressed to any students in particular, but to all who may be interested. To whom else could they be addressed without finding their way to the "dead letter office" of lost identities? Friendly critics are not necessarily *informed* critics, and unfriendly critics at least serve the useful purpose of pricking the bubble of self-esteem; they wake up the thoughtful striver for perfection to the fact that this is an imperfect world; that no method of work is perfect, unique or exclusive; that Life has room for every man, and deals with each according to his faith and works, whatever these may be. If a man is satisfied with what he knows and does, with his own methods of work, who can reach him with either friendly or unfriendly advice and suggestion? There are plenty of this class and caste in every branch of the human race. Manifestly, Theosophy is not for them.

Anyone who wishes can have a copy of the magazine THEOSOPHY by asking for it. One issue is as good as another for this purpose. The four cover pages should show anyone the faith that inspires its publication and the work it has set itself to maintain and sustain: in other words, should make clear to all and sundry *What* THEOSOPHY is doing, and *Why* it is doing it. The contents of each number enable any reader to determine for himself whether the magazine is true to its own proclamation and objects, and whether both are such as to awaken his interest and sympathy. If not, surely, he is no more responsible for the magazine than the magazine is for him. If he knows a better way to work, or a truer cause to work for—let him proclaim his principles and policies and hasten into print on his own account and responsibility. There is nothing and no one to say him nay, and the inquiring public has one more chance of comparison and discrimination. "Let every man prove his own work" is a profound maxim of conduct. There is nothing invidious in it except to the do-nothing, the envious, and him who would not only go his own way but compel, if he could, every other to go the same route, because, forsooth, it is *his* way.

The only man who is not criticized, according to prevailing canons, is a dead man—and even this rule of criticism is often violated. But in general the genuine "critic" has for grievance and provender the astounding fact that other men are not doing as he thinks they ought to do, and his heaviest artillery is reserved for the bombardment of those guilty of daring to do the exact opposite of what he is doing. So it follows that the more any man has genuine convictions of any kind and sacrifices himself, not others, for them, the more he is necessarily open to the criticism of those who have no convictions of their own, or who would sacrifice others to the god of their choosing.

H. P. B. and W. Q. Judge reached certain conclusions and had certain convictions of their own. To these they gave their allegiance and devotion. They were urgently criticized and opposed by others, the world at large of those who held different and contrary convictions. There is abundant record that both H. P. B. and Judge shut neither heart, mind, nor ear to anyone. They were always ready to *listen* to what even the enemy had to say, and to learn from it, thus in many cases benefiting that "enemy"—for they had no enmities of their own. But in many other cases the *enemy* profited nothing on his own account—and never even suspected that he might have learned something very much worth while.

Again, many, very many, were attracted to the Mission and Theosophy of H. P. B. They learned much, but with all their learning they did not learn respect, reverence, or even simple gratitude. Gratitude, with them, was "thankfulness for favors to come"—not for benefits already conferred. So they never learned to emulate her devotion, because they never gained her conviction. Their real devotion and conviction was shown by their criticisms. They found fault with what she did and said and with her methods and policies; they were constantly asking her why she did not do this or that, give this or that knowledge and instruction. She learned from all of them, but did they learn from her?

The principles and policies of The United Lodge of Theosophists are very clearly set forth in its Declaration. Those to whom it appeals at once find plenty to do, with themselves and for others, but doubtless the United Lodge has more critics than Associates. The Associates of U. L. T. have reached firm conclusions and convictions of their own, and are devoting themselves, each according to his own will and understanding, to the embodiment and promulgation of the Theosophy of H. P. B. and Judge, and on lines which have kept both them and Theosophy *straight*. They must be well aware that neither the Theosophy nor the lines they follow will meet the approval of

many others, fellow-theosophists as well as anti-theosophists in general. What of that? Let those who do not "like" THEOSOPHY or U. L. T. and prefer some other method of work, by all means work according to their lights. Emulation, not rivalry, is good for critic and criticized alike. This would be practical Brotherhood.

The real trouble is the same with most criticisms, critics, and criticized: they are all too *personal.* "Human nature" loves authority, loves to pose as such. If a "democracy" is a country without a king, a "brotherhood" is often a set of kings without a country. No one wants to *work,* but each is anxious to tell the others what and how to do. Thus the theosophical world, like the larger unit called humanity, is full of reformers anxious to reform every one but themselves. It is not characteristic of Theosophists but it is pre-eminently characteristic of human nature.

Those who find their chief engagement to be criticism of others may know by that fact that they are wedded to no work of their own. Those who, having chosen a task and assumed a responsibility, are concentrated on the work to which they are devoted, may easily make a religion instead of a science of their method—and then they will be as "touchy" and sensitive to critics and criticism as any other religionist. Every open-minded Theosophist, as every other honest man, is self-watchful lest he mistake his own importance for that of the cause to which he is devoted, his own devotion for impeccability. He knows also that he may learn from any and all others, as they may learn from him: that no man is "sufficient unto himself."

The criticisms of the real workers are always constructive criticism, but they are themselves more ready to receive than to give in that respect. Such criticism invariably takes the form of suggestion and advice to those who ask—not "broadcasting" their substance like the "prodigal son." Having themselves found and proved a way of service to their fellows they are traveling it, and chary of telling others what to do and what not to do. Moreover, such humble philanthropists know by dear experience how limited in time, money, and energy each one is, and so husband and concentrate their own flow of force in whatever channel of usefulness their knowledge and environment permit.

Finally, both wise and foolish, both industrious and fault-finding Theosophists, can find abundant digestible criticism in some words of the Teachers:

> "Although all cannot be teachers, yet each one can familiarize himself with Theosophical doctrines, and promulgate them to those who are inquiring. There is hardly a Theosophist unable

to help by correcting erroneous impressions of outsiders, if not by actually propagating the ideas himself. The efforts of those who benefit the cause should never be impeded by criticism on the part of others who do nothing, but all should be encouraged and as much help given as possible. Every sincere effort for Theosophy will bear good fruit, no matter how inappropriate it may appear in the eyes of those who have set to themselves and everybody else only one definite plan of action."

FROM A STUDENT'S NOTEBOOK

The urge to unite, to "participate," throughout all sentient nature is striking evidence of the great fact of Evolution. "The Self desires to know itself." How otherwise to accomplish this save through union? Inter-dependence and inter-relation throughout the lower kingdoms provide the mutual contact that results in "education"—which is only another way of saying "evolution." Man draws to him and participates in all the kingdoms; their synthesis permits the development of a form so all-inclusive that it provides a basis through which self-consciousness can well up and function. All kingdoms are united in it. Thus can Man, through it, unite with all the kingdoms. Incarnate Man meantime pursues his own evolutionary course: *thought* of another, or others, is in some degree "participation"—a uniting. Consideration of others' thoughts and feelings, through literature, art, music—is the same process. Sympathy means "feeling together," or "fellow-feeling." Altruism, compassion, love, are but special words to express phases of the general idea, that Evolution —"an unfolding from within outward"—is an immanent and undeniable *fact,* that its three lines of physical, intellectual and spiritual, are so inter-blended in Man that he moves coincidentally along this triple path of education through every hour of his waking days and years. To make this journey, aware, is to be consciously evolving, to be making all states and experiences *spiritual.* When "the Universe becomes I", full participation, or conscious unity has been established by the individualized Self. The drop *knows* it is one with the ocean of Life. It can then at will identify itself with, or unite with, any other unit, class, kingdom, or all of them together. "He knows he is the All".

REWARD OF AGE

AGE has its compensations—prizes that nothing else can provide. Youth *is* its "suffering and enjoying"—those contrasting states of which all life is made up—hence cannot stand aside and evaluate them, and thus deeply learn and assimilate. Age, having once been youth, can review its path up to the present "ripeness," harvest it all—and, mentally harvesting, perceive its ability to stand aside from present states, refrain from identifying itself with them—and taste, savor, discriminate, experience, evaluate, assimilate as the seasons roll. Thus, whatever the situation, circumstances, environment, maturity and ripening age may actually be periods of *reward*.

Theosophists will see in Shakespeare's "Seven Ages of Men" a correspondence between average human life and the seven Rounds, or stages of evolutionary progress of the *Secret Doctrine*. Three and one-half Rounds elapse before Man's arrival fuses Earth into a physical planet: this corresponds to the age of thirty-five years of a physical lifetime. Then one full period of active educational experience as a human being—Round three and one-half to Round four and one-half: corresponding to ten years of physical existence—thirty-five to forty-five years. Then two and one-half Rounds for lifting, refining, digesting and assimilating by the Great Being of the lesson-food taken during the single active human Round. This corresponds to twenty-five years of a physical life, forty-five to seventy years.

The *best* of life, then, is to be found in maturity and age. Only the "ripened" *enjoy* life. But age is only youth "grown up"—the former cannot be had save through the latter. Could *all* ages be brightened by some apprehension that "the best is yet to be," *every* day and every year might be seen as a mere passing phase of the Great Adventure, the Great Quest. No step of the journey would be ever thought of as "dark," or unwished-for, but every one would be as a round in the ladder of understanding—each necessary, each one thronged with possibilities of learning.

As the Way grows clearer with every passing year, the Traveler arrives at agelessness. The Kumaras are represented as *youths*—fit symbol of undying and conscious *life*—Children of Light, who go forth into the world, do their full service and return again to their own place in ever-recurrent and voluntary sequence. Roll on, O Wheel!

SCIENCE AND THE SECRET DOCTRINE

XXI

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the Universe. (*Secret Doctrine,* 1888, Proem, I, 17).

"AH, YES," says the skeptic. "But there is nothing mystic in all this. Under the simple, plain mechanical laws of motion there is no other planetary path but the periodic, and all these phenomena are but results thereof!"

Is it so? Or are the planetary paths merely the representations, upon the three-dimensional map-tables of our brains, *of a much more fundamental construction of the Universe?* A construction not coldly geometrical and mathematical, but *vital and breathing?*

Nature, says Dr. W. Kopaczewski,[1] is full of pulsations, of actions taking place "not continuously but in regular time-phases." Rhythm is frequently recorded in form and structure in chemistry and physics, such as the precipitation stripes in minerals. "Here during their formation some force alternately acted and rested—we know not exactly what or how." He goes on to elaborate in almost tedious detail regarding many departments of nature. Periodic phenomena are observed in colloidal actions—and colloids are for all practical purposes the *physical* basis of organized existence. There is periodicity in the agglutination of typhoid bacilli, and periodicity in the poisonousness of mixtures of diphtheria toxin and antitoxin.

The hardness of steel varies periodically with the number of recent temperings, and the melting point of nitro-anilin mixtures varies periodically with the composition. The periodicity of crystallization is well known; certain coloring matters penetrate filter paper in alternating stripes; water forms in a periodical manner when hydrogen and oxygen are combined at the end of a tube.

In electricity, says Dr. Kopaczewski, a whole series of phenomena show periodicity. The emission of positive ions by a heated platinum spiral, discharges during the operation of certain types of interrupt-

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[1] *Periodic Phenomena in Nature, La Nature,* Paris, quoted in *Literary Digest,* for Jan. 19, 1929.

ers, in electrolysis, and the harmonics at wireless sending-posts, are some of them.

Chemically, he says, the periodic table of the elements—giving a septenary grouping—is too well known to need discussion. Hydrogen is periodically released from solutions of chromium in acids. The luminescence of phosphorous depends on the pressure of the surrounding oxygen, and varies periodically. Chemical precipitation is often periodic.

The colors and structures of living beings almost uniformly show rhythm *crystallized or immobilized,* examples of which he gives.

The growth of certain plants shows periodicity—would it not be correct to say *all* plants? The tendency in elementary organisms to seek the light depends on hydrogen ion concentration and shows periodicity.

There are also periodic variations in the phosphorous and nitrogen of the brain, Prof. Ehrenberg speculating as to whether variations in intellectual activity may not accompany.

Dr. Kopaczewski notes also the periodic structure of gallstones and the periodic action of some drugs; he does not, it seems, embark at all upon the very wide field of the periodicity in the phases of disease, although speculating upon the probable periodic action of some drugs. Is not here a fruitful field for observation and correlation of disease cycles in drug therapy?

He does not venture a basic explanation of these phenomena, though mentioning various proposed hypotheses and some of their shortcomings, and suggesting that perhaps they may all play a part varying with conditions.

Now practically all the phenomena mentioned by Dr. Kopaczewski have a chemico-physical basis, materialistically speaking, or chemico-physical relations; it might be supposed that they are underlaid by some as yet unknown factor common to all.

But what shall we say when we turn from the microcosmic and microscopic field traversed by him to such phenomena as are noted by M. Raoul Montandon,[2] Prof. W. J. Humphreys, of the U. S. Weather Bureau,[3] and Dr. T. A. Jaggar?[4]

Reviewing the world's most important disasters between September, 1924, and August, 1927, M. Montandon finds that the average number of calamities runs highest in July, that month having about twice as many as February. September and October are relatively free from tragedy.

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[2] *The Week's Science,* June 25, 1928.
[3] *Science,* Aug. 24, 1928.
[4] *The Week's Science,* about December, 1928.

Now, note this well: M. Montandon's researches are not confined to some single category of events which might lie under a common and simple explanation in a physical sense; he takes in a field whose causation covers every realm of nature and much of human action; viz: earthquakes, floods, landslides, avalanches, cyclones, droughts, famines, volcanic eruptions, fires, tidal waves, and plagues of insects. Only a few of these have or can have a common *physical* basis. Of this more anon; but meantime let us draw attention to the close connection between the July cycle and the annual Karmic cycle which many Theosophists have observed; namely, action in the spring months tends to "take root" with unusual power, and the garnering of results, good or bad, tends to group between June and the fall months. Is there not then a recondite invisible connection between the complex laws of human action and human nature, and these of the major forces of "external" nature?

In one respect Dr. Jaggar contradicts M. Montandon, finding that September has the most earthquakes, over a period from 1918 and 1924; the average for the month being nearly twice the annual average. Dr. Jaggar is a geologist, and every tremor is an earthquake in geological statistics. From M. Montandon's wording, it appears probable that he refers only to earthquakes which are "disasters"; *i. e.*, resulting in loss of life and property. Strangely significant if earthquakes were more numerous in September than in any other month, but *disastrous* quakes fewest! January, says Dr. Jaggar, has fewest.

Confirming the periodicity in geological phenomena, Prof. Humphreys has found that volcanic eruptions of the explosive type have followed a tendency to group during the last three centuries.

Dr. J. Lacoste[5] finds that the earth has a daily rhythm of tiny shocks, the intensity being greatest at 7 P. M. and least at 2 A. M. There is a temporary rise between low points at four in the morning and two in the afternoon. These, he thinks, might be explainable by changing air pressure. Inasmuch as he does not give barometric readings proving this thesis, and as so far as we know air pressures do not follow such regular laws—otherwise no major storms—this question remains scientifically open for the present.

This daily quiver has an analogy in many departments of the human body; Madame Blavatsky states that the beating of the heart is the external, physicalized result and symbol of the eternal double pulsation of the Astral Light. Now arrives M. Serge Yourievitch[6]

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[5] *The Week's Science,* Sept. 17, 1928.
[6] *The Week's Science,* Jan. 7, 1929.

with the discovery that the human eye pulsates at about the rate of 100 per minute for all individuals, whatever the race. The average heart rate for all races happens also to be uniform. Now this is most significant, indicating that in these pulsatory vital phenomena we have an underlying cause not subject to the variant differences of race. On the other hand, the rate of the heart for women is higher than for men. But physiologically and astrally, the female sex represents the great *passive* or material pole of nature—and in closer relation with the astral realms physically?

A discovery by Messrs. A. Nodon and G. Cuvier[7] indicates that the mineral content of the soil is not a fixed rigid quantity at all times of the year, measurable like the housewife's flour between bakings. They find that the white wines pressed in France in 1921 and 1923 contained greater amounts of radium than those of 1920, 1922 or 1924. The reason for the variation, they say, is a mystery. Now, in a previous issue[8], there was discussed the subject of a *biennial year* as regards the effect of the sun upon the earth, namely, a real year which includes two of our known ones.[9] This biennial fluctuation coincides. For some reason, radioactive materials tend to seek rapidly growing tissues, such as those of a cancer or of an embryo. In this case, is it that at certain cycles of the sun its *vital* currents stimulate vegetation to a greater radium-absorbing power than at others? And how far do such effects go?

Self-observant Theosophists have always known that human health and mental states follow very definite laws of periodicity, ascribable to no visible outer influence or condition; periods of hilarity are usually succeeded by the "blues;" among men in general is a well known theory—usually based on observation—that their "luck changes" every seven years.

Dr. R. Hopman, of the University of Cologne,[10] has collected statistics of human diseases of many kinds. He finds that the spring time is that of the most danger to health and especially to the nervous system. Mental equilibrium is less stable then than at other times, and the cycle yields the highest number of suicides and crimes of passion. This may be due, he thinks, to the lack of ultra-violet rays during the winter. More likely, to the physical, mental, and emotional strain of the renewed influx of *pranic* forces into organisms for a short time unaccustomed thereto; like turning the current into a rusty dynamo.[11]

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[7]Do., Nov. 12, 1928.
[8]Do., May, 1928.
[9]Also see *Science,* Nov. 11, 1927.
[10]*The Week's Science,* March 1, 1929.
[11]See *Ocean of Theosophy,* p. 36.

A new and queer cycle has been discovered by Dr. Willford I. King, of the National Bureau of Economic Research.[12] It appears that human generosity as expressed in charitable work has a regular cycle of between four and five years. Inasmuch as this does not coincide with the 11-year cycle, which affects both crops and human health, nor with the seven-year business cycle, whose connection with charity is obvious, Dr. King is puzzled, but it seems obvious that there is here an *inner* and purely psychological rhythm.

Enough data has been collected to do away with the idea either of *chance* in all this periodicity, or of any cause short of a law absolutely fundamental in the substance and structure of the Universe, from its lowest and most material phases to its highest manifest to man. Law must permeate and control all action whatsoever, of any grade and description, as the trunk of a tree controls the flow of sap to the limbs. What is this *Law?*

Its first, as its last, and as its most gigantic manifestation, is the succession of Manvantara and Pralaya, the emergence of the Universe from undifferentiated substance by degrees into complex and orderly action and segregation, and its progressive undoing, the whole covering undreamed-of spaces of time. *Physically,* this Universal Night and Day is now scientifically suspected and almost discovered. Doctors Millikan and Cameron, of the California Institute of Technology,[13] suggest that electrons condense into atoms, atoms into stars; that stars disintegrate into ether waves, heat and light. And these radiant forces are condensed once more into electrons by some "as yet wholly unknown mechanism."

But there are regions of substance far beyond light, heat, and other ether waves; nay, beyond ether itself—had that state of matter or force, as conceived by science, any real existence. In the progressive undoing of the Great Night, Time and Space themselves become non-existent; the Universe falls into pure subjectivity. At the onset of Dawn, Thought awakes impelled by Desire; the vision of sensation burgeons; sensation requires motion, motion requires Space, and the long chain of constructions, the subjective falling into the objective, which results at last in the Universe as we know it, getting into being. Subjective in its origin, it can never be otherwise in its *essence,* however thunderously the herd of *seeming* material "things-in-themselves" gallops across the dream-fabric of our life's screen. They are naught in themselves; desire called forth their shadows, imagination gave them form and *will* crowned and sceptered them

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[12] *The Week's Science,* June 17, 1929. [13] *Science,* Sept. 6, 1928.

for their imaginary rule over that inner unchanging consciousness of man which is the only *undying immortality* of this Universe—for it is the Soul of the Universe itself.

Cycles rule us not; we created them and can rule them to our will. Men of material intellect themselves now suspect the spiral path of life.[14] Even as the vast periodicity of the manifest universe is but the reflex of the Eternal Cosmic Breath, so is the twist of the tree-trunk naught but the natural symbol of the fact that the earth's path is periodic but with relation to the sun; in its total motion it traverses the same space never twice. In life we follow constrained the wheels of waking and sleeping, joy and sorrow, created by self in mightier days. But *all* our power is not vanished into the spinning of them; each day and night it is true is but repetition of light and shade; but each time the rim falls upon soil fresh and new, *virgin for the sowing of new causes.*

Power of Imagination

The plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncracy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure. —H. P. B.

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[14] Dr. Asa A. Scharffer, *Literary Digest,* Aug. 11, 1928.

ON FINDING FAULT

AMONG other glorious virtues, the true spirit of tolerance is inculcated in the teachings of Theosophy, as witnessed by the very first of the three objects of the Theosophical Movement: "To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color." The correction of the habit of fault-finding, however, is not the intention in Theosophical teachings, but, rather, to *root out* the habit, and replace it with that of brotherly consideration of others. It should be seen at the same time that to do what one can in helping towards the correction of faulty conditions is another matter than pointing out faults for the purpose of mere criticism: to *see* and *understand* a condition is quite other than "finding fault."

The great example set by all Teachers of Truth down the ages and of our own time is before us as a criterion for guidance; even written instructions in black on white, at this time, can be made clear and constant reminder of true use of the "critical faculty". Five thousand years ago Krishna informed the beloved disciple Arjuna as to his periodical mission in the world, saying: "I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness." So, the Great Teacher made clear to his disciple that "fault" was rampant in the world of men. He saw faulty conditions with faultless clarity, and aimed at the correction of them. Arjuna, being a true Kshatriya, knew that if the just were to be preserved, insurrection of vice and injustice must be put down; from that point on he directed his questions more definitely towards learning the conditions under which he might enlist in the army of warriors fighting for righteousness, undismayed by the fact that "*all* human acts are involved in fault."

That Arjuna succeeded in rooting out of his own nature the habit of fault-finding is well attested in the opening of the ninth chapter of the *Gita,* when Krishna thus addresses him: "Unto thee who findeth no fault I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil." Evidently, the reason for the previous fault-finding of Arjuna had been the "conditions" offered him by Krishna, under which must be learned the "Science of Life and the Art of Liv-

ing." Once he had unreservedly accepted the conditions, and agreed to abide by them, Arjuna diligently applied the advice and instructions of Krishna, and so he was ready to learn. When the end of the course of instruction arrived, Arjuna found himself ready for a final examination. Krishna asked him: "Hast thou heard all this, O son of Pritha, with mind one-pointed? Has the delusion of thought which arose from ignorance been removed, O Dhananjaya?" The answer given shows that he was then able to "stand": "By thy divine power, O thou who fallest not, my delusion is destroyed, I am collected once more; I am free from doubt, firm, and will act according to thy bidding."

Even as did Krishna, H. P. Blavatsky laid down the necessary conditions for the consideration of all who would study Theosophy to any real purpose in her own words: "Before the reader proceeds . . . it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself." A most courteous statement this, clearly enunciated, and basic in its import. Yet, how many have found fault with it, and how many are still finding fault with this system of true education at the present time! The idea that the most abstruse teachings cannot be mastered by the Western man without first learning the A B C's, seems too "childish" to entertain. It is just this kind of fault-finding which has made so many failures in the history of the Theosophical Movement.

Others there are, who, thinking to imitate H. P. B., "find fault" with everything under the sun: "Did she not find fault with the existing conditions of her time? Read her *Isis Unveiled!*" Ah, "there's the rub"! *Did* she find fault in the ordinary acceptation of that term? Truly, she pointed out errors wherever she found them; at the same time she held up the beacon-light of Truth. To point to error by means of truth is *not* finding fault; it is the first step, necessary, towards the alleviation of erroneous conditions. There is obviously a great difference between *hunting* faults for the purpose of criticism, and *seeing* fault where that exists for the purpose of applying the remedy. No need would there be for repair-men in any line were there not faults to find.

Mr. Judge also found plenty of fault existing when he took up his work: "Arise O ye Atlanteans and undo the errors of the past,"

he wrote. Had he not known of such errors, no need would have been for his statement. But he *did* know that errors had been made and were still being made. He knew the cause of those errors and knew well the remedy for their undoing. That remedy he showed to be in each man's hands; for the hands which commit the error must be used in the undoing; else this would not be a universe of Law.

The student of Theosophy, then, has the opportunity of learning how to find the faults in his own nature, and how to eradicate them by taking to heart the directions of the Teachers in the line of "Unity, Study, and Work" for the Cause. This line pursued steadfastly, will result in the ability to *see* fault, wherever found, but likewise in the ability to apply and to help apply the remedy. By the light of the confidence had in his Teachers, the Theosophist will gain that true spirit of tolerance inculcated in the Teachings of Theosophy. For Theosophy is not only a Doctrine; it is a Life to be lived.

AN IMMEDIATE APPLICATION

Our future friends or enemies are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves today to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personality, incites us to rebuke them, to criticise, to attack. It is a mistake for us to so act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may give them then greater opportunities than ourselves and better capacity.

—W. Q. J.

REINCARNATION AND ITS PERSISTENT FOE

IN THE Occident the persistent and visible foe of reincarnation is sectarian Christianity. It may well be asked what there is in the Theosophical teaching on reincarnation to have engendered so persistent and relentless an enemy. The answer is: reincarnation is the philosophy of spiritual progression; while religion is the philosophy of spiritual stagnation. It is this that lies behind, and was the reason for the anathema hurled at the doctrine of pre-existence by the Council of Constantinople about 500 A. D. The prelates assembled at that council were determined to eradicate the very memory of reincarnation from the minds and the hearts of their supine and terrified followers; 500 A. D. is a significant date and given by H. P. B. to mark the close of that millenium to which our attention is directed as "the only focus left in History wherein converge for the last time the bright rays of light streaming from the aeons of time gone by, unobscured by the hand of bigotry and fanaticism." It is the period which begins with Buddha and Pythagoras at one end, the Neo-Platonists and Gnostics at the other. *(S. D.* Introduction, xliv-xlv). The fiendishness of the Church of the early centuries of the Christian Era is mildly paralleled by the hatred in these days by that same Church and its brood of schismatic offshoots for the scientific teaching of evolution. The scientific teaching on evolution bears only a superficial resemblance to the teachings on this subject to be found in the *Secret Doctrine*—the latter positing an intellectual and a spiritual evolution proceeding *pari passu* with the material evolution recognized by science. But even the scientific conception of evolution is fatal to religious ideology, which may be characterized as static. Both Theosophy and Science have in common the idea of the universe as dynamic, and a dynamic universe has no place in it for either a static heaven or a static hell.

The real persistent foe of reincarnation, however, is ever within. The outside foes are but the products and effects of that more subtle adversary within who is searching for a royal road and a privileged path which will lead to the surcease of sorrow. Could man be once definitely convinced that *none* can progress except "by self-induced and self-devised efforts" and that "the pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations"—then

would he become proof against the siren voices of those who would show him an easier way. So long as one seeks to escape the consequences of the least of his actions, so long does he nurture a germ whose fructification will finally lead him into the fold of those who have allied themselves with the dark side of nature. It is from the dark side of nature, and *its* masters, that springs the whole brood of philosophies, sects, cults and practices, which teach original, special and short methods leading to the attainment of knowledge, liberation and power. These special methods all have at their foundation the surrender of the Will. It is but natural that a philosophy of inertia should be attended by passivity, which is no less the characteristic of prayer and all religious ceremonialism, than of psychism, mediumship and spiritualism.

All erroneous conceptions on reincarnation are traceable to the inability to discriminate between the individuality and the personality. This distinction between the real immortal Ego and the ephemeral self was not yet definitely given out at the time H. P. B. wrote *Isis Unveiled,* as an understanding of the difference between the immortal triad and the perishable quaternary involved a treatment of man as a septenary being. In *Isis,* H. P. B. had to be very wary in handling the subject of reincarnation, and this was interpreted by Colonel Olcott and some others to show that H. P. B. did not then know the entire teaching. In her *Key to Theosophy,* which is the last but one of the books written by Madame Blavatsky, she went to great pains to emphasize in almost every section that the individuality alone is the real man; that this is the reincarnating Ego and must not be confused with its manifesting aspects—the personalities whose existences never extend beyond *devachan.* When the *Key* was written the time had come to make this distinction clear once and for all. The thirteenth chapter of the *Bhagavad-Gita,* entitled "Devotion by Means of the Discrimination of the Kshetra from Kshetrajna" treats of this very subject.

> "This perishable body, O son of Kunti, is known as Kshetra; those who are acquainted with the true nature of things call the soul who knows it, the Kshetrajna."

Kshetrajna is defined in the *Theosophical Glossary* as "Embodied spirit, the Conscious Ego in its highest manifestations; the reincarnating Principle; the 'Lord' in us". When this chapter in the *Gita* is read and studied further, it will be seen that by "body" is included vastly more than what is known to us as body. "This body, then, is made up of the great elements, Ahankara—egotism, Buddhi—intellect or judgment, the unmanifest, invisible spirit; the ten centers of

action, the mind, and the five objects of sense: desire, aversion, pleasure and pain, persistency of life, and firmness, the power of cohesion." In the *Notes on the Bhagavad-Gita,* Robert Crosbie states:

> "In the divisions given by Krishna, *Ahankara* is placed first because in it is to be found the main cause of differences. *Ahankara* is the tendency to identify ourselves with forms and conditions; from that self-identifying attachment all the variations proceed; intellect or judgment is based upon that self-identification, as are all the likes and dislikes, modes, and channels of action.
>
> "If we can grasp the idea of the perishable nature of *Ahankara*-egotism, the perishable nature of the other elements can be understood. It is a fact that we do identify ourselves with the everchanging perishable body, and with its conditions and relations, which are also everchanging."

It is apparent that in Kshetra, or body, is included all the vehicles, visible or invisible, gross or subtle of the ONE changeless Spirit or Atma. The reincarnating Monads are the impartite rays of the one absolute Be-ness, which in truth is none other than themselves in the unreachable and fathomless depths of Space.

It is the apotheosis of the *Personality*—the Ahankara—that lies at the root of all the woes of Mankind. To this is due not only man's inherent opposition to reincarnation; but all false conceptions of this teaching. Those who mistake the personality for the real Self do not take kindly to a doctrine which holds that only the spiritual aroma of the personality is permanent. It is not strange, therefore, that spiritualism in so far as reincarnation is recognized at all, should teach that it is the personality which reincarnates. The spiritualists, playing with the astral and psychic corpse of the erstwhile man and mistaking that for the immortal spirit, could not avoid falling into this great error, thus sponsoring a theory of reincarnation which provides no real progress, no peace and no rest for the Soul. The Soul, to their notion, is whirled from the sorrows of this physical plane to the sorrows of the astral plane, and back again, and so on eternally. Only minds blinded and diseased by spiritualistic practices can see joys in a "summerland" where the "spirits" are painfully aware of all that goes on here—the scene of their former activities. Alone the knowledge brought by H. P. B. regarding the true nature of Spirit can save not only spiritualists, but all mankind, from falling into those traps which lead to certain retardation and the loss of all that has been painfully acquired in the long up-hill climb of the immortal Soul.

The recognition of the mere fact of reincarnation does not make

a Theosophist. That recognition is only the starting point which should lead to the full comprehension of this doctrine—a true understanding of which carries with it a knowledge of the fundamental propositions upon which the whole philosophy of Theosophy is based. There is implicit in reincarnation the existence of That which is eternal and immutable as the exhaustless background whence issue the endless cycles of reincarnation. Implicit also is the absolute interdependence of all evolving souls, as well as their absolute independence in the pursuit of their respective destinies. The non-separateness of all life implies both independence and interdependence. These two are not exclusive and mutually contradictory states. Interdependence implies a current circulating equally from the highest to the lowest, from the lowest to the highest. This aid is accomplished in no other way than through reincarnation. It is through reincarnation that the planes of Being are bridged over and a span erected from the innermost recesses of Spirit to the outermost layers of matter. Independence implies that the linking up of all life is according to the law of cause and effect and that each link must make and find its own place in the infinite chain of life. No one and nothing can push one into a higher place unless through his own efforts he deserves the better status; no one and nothing can push one out of his rightful place unless he himself has set up causes which make him forfeit what he had gained. Man is independent in his power to set up causes; he is interdependent once the causes have been set up. The actions which bind him are exactly those which indicate his failure to recognize both his independence and his interdependence. It is these actions which bind him to rebirth, and they will continue to bind him until he awakens to the truth that only by living and working for the whole of life does he become the master and not the slave of that very life.

Nothing in the universe happens just once. If this were so, it would be a miracle indeed. Endless repetition is the order of life, and repetition is reincarnation, and is Law. If materialists were not willfully blind, they would see that in their recognition of law in the physical world lies the philosophic proof of reincarnation as a universal fact in the whole Kosmos. Law is inseparable from the periodic reappearance of phenomena, the nature and terms of the reappearance being capable of certain prediction just because of the unbroken series of endless appearances and disappearances. Karma, Law, Cycles and Reincarnation are all aspects of one and the same thing—namely, of that mysterious and inherent power which ever impels all life to come forth from absoluteness once more. The

ever hidden life is ONE; its cyclic manifestations and reincarnations are infinite. The whole object of these endless manifestations and reincarnations is that that Life shall finally recognize itself as ONE, not only on the inner spiritual planes of harmony and unity, but also on the outer material planes of disharmony and multiplicity. When this recognition is finally achieved, the conditions of reincarnation change—what was before a necessity, becomes a freewill act. The perfected being is the agent and the conscious embodiment of that Law itself and as such he does not hesitate to do whatever he finds necessary to keep the Law functioning; included in such service is the periodic voluntary Incarnation of such perfected men in the worlds of their still "mortal" brothers, in order to speed up the wheels of evolutionary progress. The Incarnation of an Avatar is coeval with the reincarnation of the *Secret Doctrine*.

The reincarnation of the *Secret Doctrine* brings forth a whole troop of bitter, persistent and relentless foes. The old man hates to be stirred out of his former modes of living and thinking. The "beast" who before lay quiet is now smoked out of his comfortable lair—all the pent-up fury in him is thoroughly aroused, and the man is now torn between two modes of life. Shall he go back to his old complacent ways or shall he brave all and march forward into battle? This battle is by no means an easy one. "The great and difficult victory, the conquering of the desires of the individual soul, is a work of ages," says *Light on the Path*. "The knowledge which is now yours is only yours because your soul has become one with all pure souls and with the inmost. It is a trust vested in you by the Most High. Betray it, misuse your knowledge, or neglect it, and it is possible even now for you to fall from the high estate you have attained. Great ones fall back, even from the threshold, unable to sustain the weight of their responsibility, unable to pass on. Therefore look forward always with awe and trembling to this moment, and be prepared for the battle."

One's responsibility is to the Whole of Life, and to one's self only as an impersonal and inseparable part of that Life. To forget this for one moment, is to reassert *Ahankara,* and the reassertion of the personality will draw one back into the whirlpool of obligatory rebirth. It is the *Personality* which has ever been and is the persistent foe of Mankind. Eternal vigilance is the price of liberty in more senses than one.

THE CORRECT SANCTION

YOU have asked my opinion in regard to a specific matter of action. On general principles one might answer such a question, but in particular cases, where all the elements that enter in can only be considered fully by the person involved, that person alone is competent to reply, or determine.

In considering a question bearing on the ethics of any case, we have first to be sure that we have no prejudices or preconceptions that can interfere with correct conclusions; in other words "to be free from hard and fast conclusions as to men, things and methods." If we are thus free, we will not be liable to be swayed by the general classifications of good and evil, so common in the world, and the great error of the churches. The way is then opened for the real point at issue, which to me is *not* what is done, but *why* was it done —the motive. Now who can answer this but the one who acts? If the act appears to him as a duty, and a proper one, he alone has paramount power and there should be none to question a right to perform duty as it is seen and understood. It might very well be that another's acts would be improper for us, because of our different attitude; it might also be that our acts, seemingly proper to us, would to that other seem improper. From these considerations it would seem fair to deduce that the only correct sanction, and the one we should seek, would come from within.

Of course different attitudes of mind produce different actions in any given case. Those who have knowledge will not act from the same motive as those who have less knowledge or none. Those who have no knowledge act under the impulse of the common attitude or way of doing things. Those who are wise naturally take all possible results into consideration from Their wider point of view, before acting. With Them it is largely a question of duty, unswayed by what the views of others may be, except in so far as those views might interfere with larger duties and influence at other times. So many things have to be taken into consideration, in fact, that can be seen and applied by the person alone who is involved, that no direct answer can be given in any particular case. General principles may be stated, and each individual left to apply them as he sees fit. In no other way can progress be made.

Whatever, then, is decided in all honesty with ourselves, is our duty, and no man is our judge. Nor does reliance on the Law of our own spiritual natures place any hindrance in the way of its free action.

ROBERT CROSBIE.

JESUS: INITIATE AND TEACHER

VII

MORE than ever do we begin to find out, by the bright light of comparative theology, that the great object of Jesus, the initiate of the inner sanctuary, was to open the eyes of the fanatical multitude to the difference between the highest Divinity—the mysterious and never-mentioned IAO of the ancient Chaldean and later Neo-platonic initiates—and the Hebrew Yahuh, or Yaho (Jehovah). The modern Rosicrucians, so violently denounced by the Catholics, now find brought against them, as the most important charge, the fact that they accuse Christ of having destroyed the worship of Jehovah. Would to Heaven he could have been allowed the time to do so, for the world would not have found itself still bewildered, after nineteen centuries of mutual massacres, among 300 quarreling sects, and with a personal Devil reigning over a terrorized Christendom!

Hitherto the world has received nothing but sophistry—believed on *blind* faith; we ask palpable, tangible evidence of their God's justice and mercy. But all are silent; no answer, no reply, and still the inexorable unerring Law of Compensation proceeds on its unswerving path. If we but watch its progress, we will find that it ignores all creeds, shows no preferences, but its sunlight and its thunderbolts fall alike on heathen and Christian. No absolution can shield the latter when guilty, no anathema hurt the former when innocent.

Away from us such an insulting conception of divine justice as that preached by priests on their own authority. It is fit only for cowards and criminals! If they are backed by a whole array of Fathers and Churchmen, we are supported by the greatest of all authorities, an instinctive and reverential sense of the everlasting and everpresent law of harmony and justice.

But, besides that of reason, we have other evidence to show that such a construction is wholly unwarranted. The *Gospels* being "Divine revelation," doubtless Christians will regard their testimony as conclusive. Do they affirm that Jesus gave himself as a voluntary sacrifice? On the contrary, there is not a word to sustain the idea. They make it clear that he would rather have lived to continue what he considered his mission, and that *he died because he could not help it, and only when betrayed.* Before, when threatened with violence, *he had made himself invisible* by employing the mesmeric power over

the bystanders, claimed by every Eastern adept, and escaped. When, finally, he saw that his time had come, he succumbed to the inevitable. But see him in the garden, on theMount of Olives, writhing in agony until "his sweat was, as it were, great drops of blood," praying with fervid supplication that the cup might be removed from him; exhausted by his struggle to such a degree that an angel from heaven had to come and strengthen him; and say if the picture is that of a self-immolating hostage and martyr. To crown all, and leave no lingering doubt in our minds, we have his own despairing words, "NOT MY WILL, *but thine,* be done!" (*Luke* xxii. 42, 43.)

One is completely overwhelmed with astonishment upon reading Dr. Lundy's *Monumental Christianity.* It would be difficult to say whether an admiration for the author's erudition, or amazement at his serene and unparalleled sophistry is stronger. He has gathered a world of facts which prove that the religions, far more ancient than Christianity, of Christna, Buddha, and Osiris had anticipated even its minutest symbols. His materials come from no forged papyri, no interpolated Gospels, but from sculptures on the walls of ancient temples, from monuments, inscriptions, and other archaic relics, only mutilated by the hammers of iconoclasts, the cannon of fanatics, and the effects of time. He shows us Christna and Apollo as good shepherds; Christna holding the cruciform *chank* and the *chakra,* and Christna "crucified in space," as he calls it *(Monumental Christianity,* fig. 72). Of this figure—borrowed by Dr. Lundy from Moor's *Hindu Pantheon*—it may be truly said that it is calculated to petrify a Christian with astonishment, for it is the crucified Christ of Romish art to the last degree of resemblance. Not a feature is lacking; and, the author says of it himself: "This representation I believe to be anterior to Christianity . . . It looks like a Christian crucifix in many respects . . . The drawing, the attitude, the nail-marks in hands and feet, indicate a Christian origin, while the Parthian coronet of seven points, the absence of the wood, and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin. Can it be the victim-man, or the priest and victim both in one, of the Hindu Mythology, who offered himself a sacrifice before the worlds were? Can it be Plato's Second God who impressed himself on the universe in the form of a cross? Or is it his divine man who would be scourged, tormented, fettered; have his eyes burnt out; and lastly . . . *would be crucified?*" *(Republic,* c. ii., p. 52, *Spens. Trans.).* It is all that and much more; *Archaic Religious Philosophy* was universal.

As it is, Dr. Lundy contradicts Moor, and maintains that this

figure is that of *Wittoba,* one of the avatars of Vishnu, hence Christna, and *anterior to Christianity,* which is a fact not very easily to be put down. And yet although he finds it prophetic of Christianity, he thinks it has no relation whatever to Christ! His only reason is that "in a Christian crucifix the glory always comes from the sacred head; here it is from above and beyond . . . The Pundit's Wittoba then, given to Moor, would seem to be the crucified *Krishna,* the shepherd-god of Mathura . . . a *Saviour—the Lord of the Covenant, as well as Lord of Heaven and earth—pure and impure, light and dark, good and bad, peaceful and warlike, amiable and wrathful, mild and turbulent, forgiving and vindictive, God and a strange mixture of man,* but not the Christ of the Gospels."

Now all these qualities must pertain to Jesus as well as to Christna. The very fact that Jesus was a man upon the mother's side—even though he were a *God,* implies as much. His behaviour toward the fig-tree, and his self-contradictions, in *Matthew,* where at one time he promises peace on earth, and at another the sword, etc., are proofs in this direction. Undoubtedly this cut was never intended to represent Jesus of Nazareth. It was Wittoba, as Moor was told, and as moreover the Hindu *Sacred Scriptures* state, Brahma, the sacrificer who is "at once both sacrificer and victim;" it is "Brahma, victim in His Son Christna, who came to die on earth for our salvation, who Himself accomplishes the solemn sacrifice (of the Sarvameda)." And yet, it is the man Jesus as well as the man Christna, for both were united to their *Chrestos.*

But we must resume the thread of our narrative with Buddha. Neither he nor Jesus "ever wrote one word of their doctrines."

"Verily, verily, I say unto thee, except a man *be born again,* he cannot see the kingdom of God" *(John* iii. 3). Jesus tells Nicodemus, "That which is born of flesh is flesh; and that which is born of the spirit is spirit."

This allusion, so unintelligible in itself, is explained in the *Satapa-Brâhmana.* It teaches that a man striving after spiritual perfection must have *three* births: 1st. Physical from his mortal parents; 2d. *Spiritual,* through religious sacrifice (initiation); 3d. His final birth into the world of spirit—at death. Though it may seem strange that we should have to go to the old land of the Punjâb and the banks of the sacred Ganges, for an interpreter of words spoken in Jerusalem and expounded on the banks of the Jordan, the fact is evident. This second birth, or regeneration of spirit, after the natural birth of that which is born of the flesh, might have astonished a Jewish ruler. Nevertheless, it had been taught 3,000 years before the appearance

of the great Galilean prophet, not only in India, but to all the *epoptaoe* of the Pagan initiation, who were instructed in the great mysteries of LIFE and DEATH.

Buddha teaches the doctrine of a new birth as plainly as Jesus does. Desiring to break with the ancient Mysteries, to which it was impossible to admit the ignorant masses, the Hindu reformer, though generally silent upon more than one secret dogma, clearly states his thought in several passages. Thus, he says: *"Some people are born again;* evil-doers go to Hell; righteous people go to Heaven; those who are free from all worldly desires enter Nirvana" *(Precepts of the Dhammapada,* v., 126). Elsewhere Buddha states that "it is better to believe in a future life, in which happiness or misery can be felt; for if the heart believes therein, it will abandon sin and act virtuously; and even if there is no resurrection, such a life will bring a good name and the regard of men. *But those who believe in extinction at death will not fail to commit any sin* that they may choose, because of their disbelief in a future." ("Wheel of the Law," p. 54).

The *Epistle to the Hebrews* treats of the sacrifice of blood. "Where a testament is," says the writer, "there must be of necessity *the death* of the testator . . . Without the shedding *of blood* is no remission." Then again: "Christ glorified not himself to *be made High Priest;* but He that said unto him: Thou art my son; TODAY HAVE I BEGOTTEN THEE" (*Heb.* v. *5*). This is a very clear inference, that, 1, Jesus was considered only in the light of a high priest, like Melchisedek—another *avatar,* or incarnation of Christ, according to the Fathers; and, 2, that the writer thought that Jesus had become a "Son of God" only at the moment of his initiation by water; hence, that he was not born a god, neither was he begotten physically by Him. Every initiate of the "last hour" became, by the very fact of his initiation, a son of God. When Maxime, the Ephesian, initiated the Emperor Julian into the Mithraïc Mysteries, he pronounced as the usual formula of the rite, the following: "By this blood, I wash thee from thy sins. The Word of the Highest has entered unto thee, and His Spirit henceforth will rest upon the NEWLY-BORN, *the now*-begotten of the Highest God . . . Thou art the son of Mithra." "Thou art the 'Son of God' " repeated the disciples after Christ's baptism.

"Whoso eateth my flesh and drinketh my blood hath eternal life," Christ is made to say. "This is a hard saying," repeated his dismayed listeners. The answer *was that of an initiate.* "Doth this offend you? It is the Spirit that quickeneth; the flesh profiteth nothing.

The words *(remata,* or arcane utterances) that I speak unto you, they are Spirit and they are Life."

Payne Knight believes that Ceres was not a personification of the brute matter which composed the earth, but of the female *productive principle* supposed to pervade it, which, joined to the active, was held to be the cause of the organization and animation of its substance . . . She is mentioned as the wife of the Omnipotent Father, Æther, or Jupiter ("The Symbolical Language of Ancient Art and Mythology," xxxvi.). Hence the words of Christ, "it is the Spirit that quickeneth, *flesh profiteth nothing,"* applied in their dual meaning to both spiritual and terrestrial things, to spirit and matter.

During the Mysteries wine represented Bacchus, and bread Ceres. The hierophant-initiator presented symbolically before the final *revelation* wine and bread to the candidate who had to eat and drink of both in token that the spirit was to quicken matter, *i. e.,* the divine wisdom was to enter into his body through what was to be revealed to him. Jesus, in his Oriental phraseology, constantly assimilated himself to the true vine (John xv. i). Furthermore, the hierophant, the discloser of Petroma, was called "Father." When Jesus says, "Drink . . . this is my blood," what else was meant, it was simply a metaphorical assimilation of himself to the vine, which bears the grape, whose juice is its blood—wine. It was a hint that as he had himself been initiated by the "Father," so he desired to initiate others. His "Father" was the husbandman, himself the vine, his disciples the branches. His followers being ignorant of the terminology of the Mysteries, wondered; they even took it as an offense, which is not surprising, considering the Mosaic injunction against blood.

The Mystic's Sacrifice

Be temperate in all things, most of all in the condemnation of other men. It is unwise to be intemperate or drunken with wine. It is equally unwise to be drunken with temperance. Men would gain the powers; or the way of working wonders. Do you know, O man, what the powers of the Mystic are? Do you know that for each gift of this kind he gives a part of himself. That it is only with mental anguish, earthly sorrow, and almost his heart's blood, these gifts are gained?

—W. Q. J.

YOUTH-COMPANIONS

"Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation."

MARJORY and Anne walked sedately down the front steps, then turned to smile good-bye to Mr. and Mrs. Bradley Smith, who stood on the porch to speed the parting guests. The girls walked in silence until they had reached the corner. Finally, Anne inquired lightly, "What portends your ominous and unwonted silence, fair maid?"

"Mr. Bradley Smith makes me so angry!" Marjory spoke with force. "To my mind he is an insufferable hypocrite."

"Why, Marge!" The gentle Anne looked shocked. "Why do you say that?"

"Because he is so smug and placid to company, and such an irascible fault-finder at home. At the Theosophical meetings he circulates with a sanctimonious smile, greeting women and children. When people inquire about Mrs. Smith, he gracefully eulogizes her sweetness, her devotion to the family, but at home he criticizes the way she trains the children. I notice that *he* always attends the meetings while she stays home with the family. She does all of the housework, the washing and the ironing, but he feels martyred if he cleans the car on a Saturday afternoon. He is whining and pitying himself all the time. Any hypocrite is bad enough, but a Theosophical one is impossible."

"Marjory," said Anne with great earnestness, "you forget that the personality of one lifetime is not the *real* man. It is but one sheath of the soul, one facet of a gem of infinite variety. Why not *pity* Mr. Smith for being imprisoned with a personality of that sort?"

"That is no excuse, Anne. Who *made* that personality? He did, and he can change it if he will. It seems to me he has had enough Theosophy to snap out of it. What is the use of being a Theosophist if you are going to act *that* way?"

"Oh, but Marjory, would you be willing to have Theosophy judged on a basis of *your* conduct? Certainly we *are* judged by our actions; yet if I am a coward, and you a thief, that does not alter the nature of Theosophy. Did not H. P.B. say, "Follow not me nor my path, but the path I show." Do you suppose that she gave a man up for lost because he was a drunkard, a hypocrite? As long as she was able she helped people, even when, in her wisdom, she knew that

on the morrow they would become her most bitter enemies. Why did she waste her time you ask? Well, she was working for the great orphan, humanity—and who needs help more than those blinded by ignorance?

"Why else do the Great Ones come—

> Self doomed to live through future cycles,
> unthanked and unperceived by man; wedged
> as a stone with countless other stones
> which form the "Guardian Wall" . . .
> Withal man sees it not, will not per-
> ceive it, nor will he heed the word of
> Wisdom . . . for he knows it not.
> But thou hast heard it, thou knowest
> all . . . and thou must choose.

"Our work is on ourselves, and I have heard it said the very faults in others which most bother us are those we need to cure. Why are you, Marjory, attempting to dedicate your life to Theosophy unless it is to live to benefit mankind? And can you begin by feeling irritated by mankind's faults?"

The girls had reached Anne's home, and at the gate Anne cut short her earnest conversation. "It seems that my oratory has lasted all of the way home," she smiled in sudden shyness. "I really was not meaning to preach."

"Oh, no, Anne," Marjory spoke eagerly. "That was simply reminding me that we are not separate, but *all* the same Life—you, I, Mr. Bradley Smith, and H. P. B.!"

Power of Thought

The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us . . . the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sun-rays have with regard to a lens. Every thought so evolved with energy from the brain, creates *nolens volens* a shape. —H. P. B.

HIDDEN HINTS IN THE SECRET DOCTRINE*

(From p. 200 to p. 212, Vol. I).

By W. Q. J.

FUNCTION of Comets. Comets are the wanderers who, in the great struggle and rush of matter in any place where a system of worlds is to come into existence, act as aggregators or collectors of the cosmic matter until at last sufficient collections are made to cause the beginning of globes. *Italics on p. 201, v. I.*

Cycles. There is always much discussion respecting this vast and interesting subject, not only in theosophical circles but outside as well. Indeed, the discussion was begun ages before our T. S. was formed. It will hardly be finished in our life. The dispute or difficulty has not been as to whether there are cycles governing men and affairs, for the most materialistic are wont to talk of the cycles of recurrence of diseases, wars, and the like, but about when any cycle begins, and especially the larger ones. One of the Moon's cycles is known, and that of the great sidereal vault is approximated, but when we come to such as the latter there is considerable vagueness as to what was the state of things 25,000 years ago. On page 202 of Vol. I. the hint is given that the fundamental basis controlling number and ground-work of the cycles is laid in the very beginning of the cosmic struggle anterior to the aggregation of matter into globes and suns. For *(at foot p. 202),*

"This is the basic and fundamental stone of the secret cycles . . . The assertion that all the worlds (stars, planets, etc.) as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body—become first comets, and then suns, to cool down to inhabitable worlds, is a teaching as old as the Rishis."

Now in each system the "struggle" is different from every other, a different proportion arises, and, the percentage of loss or remainder being variable, the cyclic bases in each system differ from others. It is very plain, then, that our present-day scientists can know nothing of these original differences and must remain ignorant of the true cycles. Only the eagle eye of the high Adept can see these numbers as they are written upon the great screen of time, and in the whispers

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*From *The Path,* October, 1891.

that reach us from the ancient mysteries can be found the information we are seeking. Who shall hear aright?

The Very Beginning. Definitely as to the very beginning of manifestation—not of this little system of ours, but of the one vast whole—it is not possible nor permissible to speak. But a hint of seductive nature is thrown out on *p. 203, 3d para.*, where, taking us back to the first act in the great drama of which our puny play is but a short sentence, H. P. B. says that the secret science declares that when the one great all has been thrown out into manifestation seven special differentiations of IT appear, and from those seven all the countless fires, suns, planets, and stars are lighted and go forth. So that, although in various systems of worlds the cycles and the numbers and bases may differ and be any whole number or fractional number, the great and perfect number is still *seven*. But no man now among us can understand that great *seven* when it includes all numbers the mind may reach by chance or by calculation.

THE TRUE STUDY METHOD

What is study? It is not the mere reading of books, but rather long, earnest, careful thought upon that which we have taken up. If a student accepts reincarnation and karma as true doctrines, the work is but begun. Many theosophists accept doctrines of that name, but are not able to say what it is they have accepted. They do not pause to find out what reincarnates, or how, when, or why karma has its effects, and often do not know what the word means. Some at first think that when they die they will reincarnate, without reflecting that it is the lower personal I they mean, which cannot be born again in a body. Others think that karma is—well, karma, with no clear idea of classes of karma, or whether or not it is punishment or reward or both. Hence a careful learning from one or two books of the statement of the doctrines, and then a more careful study of them, are absolutely necessary. —W. Q. J.

"FOREIGNERS"

WE APPLY the term "foreigners" to all who are not members of our own political or geographical group; but, are they actually foreigners? Science is beginning to suspect that none of the present-day racial cultures is indigenous to its present environment; that all that any race possesses of language, customs, religion, art or physical characteristics is taken in part at least from "foreign" sources. The peoples of each nation trace their physical origins to other nations and races, but for the most part fail to give any consideration to their causal origins and to their essential identity with all others in their common amenability to one evolutionary law.

"What man has done, man can do," and although what man has done, say as an ancient Greek, may be recorded in the Greek language, neither the man, his actions nor his language need be considered as foreign to the American or European of today. History repeats itself, and there are good reasons for its repetitions. Practically every area on the earth we inhabit shows evidences of previous occupancy by men essentially like ourselves and not different in physical structure. As each "prehistoric" writing, carving or pictograph is deciphered, we learn that those who left the records lived, moved and thought by the same processes we now employ, their arts and crafts differing from ours only according to the degree of knowledge earned and possessed by those people and the limitations of environment. Copper was mined in Michigan thousands of years ago; cloth was fabricated by "prehistoric" peoples in New England; precious stones were worked by "unknown ancients" in the western states; many of our cities are built on the forgotten sites of older cities, and our reclaimed desert lands have had many centuries of rest since they were irrigated and tilled by races who once peopled them.

Evidences of civilization and savagery, of tribes of differing language and customs existing in close proximity yet "foreign" to each other, are continually being found in North America. Even some Indian tribes show "foreign" influence; Hebrew words and Hebrew practices appear from Maine to Mexico; the Welsh tongue is understood by American tribes; ancient Asiatic words abound in the Maya idiom; Chinese racial characteristics show in the faces of certain tribes; the gods of ancient Egypt and India are identified under other names in America, and Oriental symbols are scattered everywhere.

Were all those people of olden times more foreign to the modern

American than are the Europeans and Asiatics of today whom he can communicate with and try to understand? We take ideas about mining from the ancients; we study the architecture of old ruins hoping to learn some secret of engineering; we run our canals where others found feasible routes centuries ago, but we will not admit that spiritual ideas could have existed among peoples who, we imagine, did not perpetuate their civilization. And yet, it may be, and *must* be, if reincarnation be true, that what we have of spiritual knowledge came to us from the ancients. We add to our knowledge of arts and sciences by our intercourse with foreigners; we borrow or adapt methods from England, France, Germany or elsewhere, but however much of help we may receive from them, or give to them, we should know that spiritual knowledge must come from *within*.

Spiritual knowledge does not spring up spontaneously, save it has been developed by each individual through a long series of metempsychoses and reincarnations. The prehistoric peoples were undergoing experience for the acquisition of knowledge; and as we stand amid the ruined buildings of "unknown ancients," we should try to consider them as beings akin to ourselves rather than as foreigners; it may well be that they were akin to us—*it may even be possible that they were ourselves*. And those who are associated with us in the study of ancient ruins—what of our previous relationships with them and where were the contacts made? The element of likeness exists in a common interest in certain studies. When and where were the causes set up, what led to them, how were the affinities developed, and how are they being continued? The literature of reincarnation and karma has definite hints about such matters.

When a foreigner comes to live among us, learns our language, adopts our dress and customs, renounces old allegiances and assumes citizenship, he is no longer a foreigner, though he may retain traces of his origin. When the expanding self-consciousness becomes aware of the One Self, the Self of all creatures, and the fundamental identity of all souls with the universal oversoul, there are no foreigners.

And, speaking of foreigners, if we consider *external circumstances* only, all that we know of Theosophy comes to us from "foreigners." The two Masters most concerned with the present promulgation of the teachings are Orientals, their Messengers a Russian woman and an Irishman. Yet these Masters and their Messengers were able to transcend the limitations of race, creed, sex, condition and organization and make us aware of Universal Brotherhood through our essential nature, also making us aware of the duties, obligations and privileges imposed by the environments and contacts we bring our-

selves into. The Masters, although Orientals, are not dealing with us as Americans or Europeans: They, as higher degrees of intelligence, neither Eastern nor Western, are dealing with us as Souls.

"TRANSUBSTANTIATION"

A missionary priest, once asked as to how he could logically believe in transubstantiation, gave the following answer: "We are living bodies. We eat dead food. That dead food becomes alive, becomes part of our living bodies. By an analogous process, belief in transubstantiation is easy." The Theosophist, who has received the statement that "Life sustains all forms requiring life," knows what is wrong with the argument. Man is *not* a "living body." We do not eat "dead" food, even though our daily fare may be the corpses of plants and animals. Our earth is composed of millions of lives, all of the same essential nature. During its period of existence as Earth its constituent life-atoms have been constantly changing "locus." That mountain we see appears to be a mass of rocks: could we know the history of each life-atom in those rocks we would know that each has been combined with others in the formation of many bodies of many kingdoms and that these combinations were brought about that life might be sustained in all forms requiring life—which means *all forms*.

When we consume food, the lives that are our body select and assimilate the lives which are our food, according to affinity; lives are constantly leaving our body and as constantly being recombined and re-utilized in other forms. There is not an atom which has remained without change during the period of manifestation; not a life which is not subject to the Law of Action and Reaction. "Were we to exclude the Omnipresent Principle from one single mathematical point of the universe, or from a particle of matter occupying any conceivable space, could we still regard it as infinite?" And if such exclusion were possible, could we consider an atom outside the universe as coming under the scope of Universal Law? What experience is possible for an atom having no relation to all beings? Atoms are "souls" progressing through their affinities and repulsions under the same Law by which Man strives ever upward.

ON THE LOOKOUT

The Center of the Earth

There is a remarkable lack of agreement in the various geological theories as to the inner construction of the earth. Its weight indicates such a high specific gravity that various scientists give it a core of iron, or even of gold, surrounded by lighter materials. Such a core of course would be a remarkably efficient transmitter of wave motion, including that of earthquakes. But a recent earthquake commented upon in *The Week's Science,* July 1, 1929, emphasizes an anomaly occasionally observed before; namely that waves do not pass through the earth, but drop into a gulf somewhere therein. Dr. Free, in the above comment, suggests that the center of the earth is something like a giant bubble, possibly of liquid iron.

Dr. Reginald Daly, quoted in the Hearst papers for May 1, 1929, speculates to the same effect, substituting glass for iron.

Now William Q. Judge, in the *Ocean of Theosophy,* makes a cryptic remark. As one of the factors of Adept wisdom, he says that "they know whether the earth is hollow or not." Why this remark? Was it in connection with some theory then publicly under discussion? Or was it a stimulus to imagination against the time when the construction of the earth might be found to be something other than had been suspected? In any case a *hollow earth* would suit the earthquake wave phenomena better than any theory yet suggested. On the other hand, if such were true, it would upset every cosmogonical and gravitational theory now extant. Yet one does know that not the first step —Einstein notwithstanding—has been taken toward probing the *real* nature of gravitation, despite its affinity with magnetism.

Earth Movements and Electricity

Speaking before the Academy of Science, Paris, M. Albert Nodon reported the construction of a magnetic instrument which showed a peculiar dance of the recording needle, prior to an earthquake, increasing in violence up to the time of the shock. *(The Week's Science,* March 25, 1929). Now so far as we know, this is the first time that a magnetic influence in such a connection with earthquakes has been reported. It might be said that the magnetic effect could be due to an increasing stress in the crustal materials, since earthquakes are proximately caused as a rule by crust fractures and slippages. But such stresses are the gradual accumulation of years, not hours. Con-

sidered, therefore, from the purely *scientific* point of view, the explanation given by Judge in the *Ocean of Theosophy,* is the rational one, although it is a long distance from the strictly mechanical theory of 'quakes now in vogue.

> Earthquakes may be brought on according to this philosophy by two general causes; *first,* subsidence or elevation under the earth-crust due to heat and steam; *second,* electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves. And this effect is sometimes seen now in earthquake districts when similar electrical causes are at work in a smaller measure. *(Ocean of Theosophy,* 1893, p. 123).

In *Science,* June 21, 1929, it is stated by Maxwell W. Allen that when a California earthquake occurs on a fault line which runs northwest, it is most likely either that the moon is in the western sky or else that it has not risen and is in exactly the opposite direction. There is no known reason for this correlation, it is stated. Theosophy teaches the *organismal* nature of the solar system, that the position of each planet at all times affects all others. The positions and conditions of the members of a human body vitally affect one another, with regard to circulation and other matters. Why not with the body of the solar system?

ISOSTATICS

Another important link is the "isostatic theory" of the elevations and depressions of the earth's surface. In the course of geodetic experiments in India last century, it was found that the crustal material contained in mountains was much lighter than that in the ocean beds; hence, while the unit pressure of the surface was about the same all over the earth at a certain depth—now thought to be about 60 miles—the heights varied because of the differences in weight; in other words, the lighter material of the continents *floats* upon the general mass of the earth. An extended discussion of the theory is given by Dr. William Bowie in *Scientific Monthly* for May, 1929. It presents various consequences and considerations which are Theosophically highly interesting—among others, the subsidence of continents and the rising of ocean beds as a continuous process.

> With isostasy proved, we must try to learn what is going on in or on the earth to change the surface configuration. We know that each mountain system occupies an area that was once below sea level and on which sedimentary material to great thicknesses was deposited in shallow water. We know also that

> the mountain or plateau areas, from which those sediments were derived, have been brought to or below sea level. It would seem that there is no such thing as the "everlasting hills." What is now above sea level will probably, at some time in the distant future, be submerged, and recent sediments placed in areas now at or below sea level will be pushed up as mountains.

Origin of Continents

Since rain run-off is an essential part of the process, Dr. Bowie raises the question as to how the first continent, giving the necessary inequalities, was elevated. He answers it by the supposition that there were always continents and seas, contrary to the older doctrine that the original surface was a true sphere covered by water. His tentative explanation of the origin of the Pacific Ocean is that of Darwin—the moon was torn out of it. Like Darwin, he admits that this is pure speculation; which is fortunate, since according to the geological data just now recognized, the material of the moon could not have come from that region.

Now the isostatic theory is quite true, as Dr. Bowie says it is. But without the Theosophical explanation of *isostasy* itself, it is certain to be wrecked upon one pinnacle rock just now emerging very decidedly from the depths of scientific speculation into the sunlight of certainty. We refer to the existence of former continents such as Lemuria, largely of the Pacific, and of Atlantis. The isostatic theory calls for most of the elevations and subsidences to take place near the outlines of existing continents, the gravitational differences in the crust being constant. But as nearly every line of research produces an increasing multitude of facts which cannot be ignored much longer—in fact, many leading lights have already given them full recognition—and which *prove* the existence of those continents, some explanation will have to be found for *changes in the unit weight of the earth's crust.* Now Einstein's "Field Theory" has shown that gravitation and magnetism are largely subject to the same laws; both, as Madame Blavatsky said, aspects of *Fohat,* or Primordial Energy. The *Ocean of Theosophy,* then, gives the full connection; as the electrical and magnetic changes noted must needs alter the specific gravity.

"Gravity," Electricity and Magnetism

As is well known to physicists, magnetism is an electric phenomenon—or vice versa. If, as Einstein says, magnetism and gravitation are forms of the same force, then under certain conditions a flow of electricity may change the gravitational constant of sub-

crustal material. A sufficient change of this constant would result, under isostasy, in the upheaval of new continents and the sinking of old.

It also explains a fact which puzzles Dr. Bowie. The theory of isostasy calls for a very rigid crust of the earth, but for a material under it which is plastic to stress continued long enough.

> . . . Just what causes the change in the physical condition between the crustal and subcrustal material is not known, but it must be a result of the temperatures and pressures which exist at a depth of approximately sixty miles, the best value obtainable for the lower limit of the crust.

Likewise, plasticity is a matter of *cohesion,* which Madame Blavatsky says is also an electro-magnetic phenomenon. (So does science—*now!*). Thus Mr. Judge's electro-magnetic liquefaction is strictly in accordance with present-day science. Earthquakes, etc., being but subsidiary phenomena, the rest follows.

So far so good, and the correlation between Theosophy and science—if not wholly the science of the hour, at least the science of a very early tomorrow—is satisfactory.

MAN AND EARTH CHANGES

But let us go further, to that Theosophical "superstition" that earth movements and cataclysms are vitally affected, when not caused, by human emotional states, past or present. Writing, then, to A. P. Sinnett, Editor of the *Allahabad Pioneer* in the '80's, a Master remarked that each man had within him an electro-biologic lever which with intelligent use could shake the foundations of the Universe. Mr. Judge stated in 1893:

> At the intersection of the great cycles dynamic effects follow and alter the surface of the planet by reason of the shifting of the poles of the globe or other convulsion. This is not a theory generally acceptable, but we hold it to be true. Man is a great dynamo, making, storing and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic. That there have been vast and awful disturbances in the strata of the world is admitted on every hand and now needs no proof; these have been due to earthquakes and ice formation so far as concerns geology; but in respect to animal forms the cyclic law is that certain animal forms now extinct and also certain human ones not known but sometimes suspected will return again in their own cycle; and certain human languages now known as dead will be in use once more at their appointed cyclic hour. *(Ocean of Theosophy,* p. 120).

It is now well known to science that the phenomenon called "life" by it is primarily electrical and magnetic. What is to prevent the tiny currents and discharges of the human nerves and cells from becoming, *under certain conditions,* the switches to throw into action mighty and cataclysmic forces? Man is every hour, unconsciously to himself, employing those switches to far vaster scope and import than he even dreams, either to weal, or to woe.

Lemuria

In writing the *Secret Doctrine,* Madame Blavatsky used the term "Lemuria," because of its scientific associations, to denote the habitat of the Third Race—that phase of humanity which first became definitely human and sexually divided as we now know it. Although Lemuria was vastly older than Atlantis, its evidence being mostly geological, paleonthological, and botanical, whereas the latter existed down to semi-historical times, it is really Lemuria which appears in line for an earlier general recognition by orthodox science. Reputable scientists have already expressed a firm belief therein, as we have many times noted: the latest being an opinion that Australia is the last remnant of a former great continent. (See *Scientific Monthly,* Sept., 1928). The native Australians are believed to be the most primitive living human race. *(The Week's Science,* March 4, 1929). The *Secret Doctrine* states that they are the result of a semi-animal crossing of the earlier races, and asks:

> Now why has less change taken place in Australia than elsewhere? . . . It is simply because the nature of the environment develops *pari passu* with the race concerned . . . The survivors of those later Lemurians, who escaped the destruction of their fellows when the main continent was submerged, became the ancestors of a portion of the present native tribes. Being a very low sub-race, begotten originally of animals, of monsters, whose very fossils are now resting miles under the sea floors, their stock has since existed in an environment strongly subjected to the *law of retardation.* Australia is one of the oldest lands now above the waters, and in the senile decrepitude of old age, its "*virgin* soil" notwithstanding. It can produce no new forms, unless helped by new and fresh races, and artificial cultivation and breeding. (*S. D.* II, 197).

Destruction of Native Types

It is well known that even the most feeble imported forms of life have had no trouble in destroying the native Australian types—much to the grief and loss of the colonists, in many cases.

Prof. Herbert Gregory (see press about April 24, 1929), says

that some skeletons discovered on the Hawaiian Islands are probably at least 3000 years old, or dated to 2000 years before the settlement of Polynesians in the islands. It is claimed by some that they are of the Nordic or of pure Aryan type; they were found in a sand stratum 500 feet above the ocean and which is unlike any other in the islands.

> Did not the Spaniards in the Cibola expeditions *meet with* WHITE savage chiefs; and has not the presence of African negro types in Europe in the pre-historic ages been now ascertained? It is this presence of a type associated with that of the negro, and also with that of the Mongolian, which is the stumbling-block of anthropology. (*S. D.* II, 744).

DECADENT WHITES

The Ainus of Japan are a decadent white race; so is said also of the mysterious Lolos of China.

According to *Time,* Sept. 13, 1928, Wm. C. Townsend, a Central American Missionary, after spending eleven years among the Cakchiquels, says that he has positively connected them with the early peoples of Asia Minor and also with the inhabitants of Guam in the Pacific. How did that migration come about?

> A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller, furnished with a canoe, and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America . . ." This was written from the words of a MASTER—a rather doubtful authority for the materialists and the skeptics . . . (*S. D.* II, 362).

ETYMOLOGICAL, BOTANICAL AND GEOLOGICAL

F. W. Edwards, of the British Museum (*Science,* Aug. 31, 1928), found in the south of Chile certain insects belonging to the same genera as those of Australia, Tasmania, and New Zealand.

Also, according to *Science* of Feb. 1, 1929, Dr. Forest Brown, of the Bishop Museum of Honolulu, found the seeds of a dogwood, a creeping fern, and other plants, in an American fossil bed of Cretaceous times, and also in the Marquesas and neighboring islands. He thinks they were transmitted by ocean currents, but those currents, in this connection, have become too much like the "will of God." Their transportative powers would indeed have to be marvelous to effect *all* these peculiar connections.

Popular Mechanics, during 1928, recounted the discovery of two submarine mountain ranges; one, over a mile high, 100 miles off the Ecuador coast; another, 9750 feet high running northwest and southeast 400 miles to the north of Juan Fernandez Island. According to the *Literary Digest,* March 30, 1929, submarine mountains were found by echo sounding in the Humboldt current. Upon geological considerations, a submarine mountain is pretty safe evidence of a sunken continent—especially if jagged in contour. Dr. Wilhelm Boelsche predicts a future of tremendous geological cataclysms, and that new continents and mountain ranges may be expected to rise from the Pacific. Scientific data or astral light?

The Bose Controversy

Readers will recall the great furore aroused by Sir Chunder Bose's visit to the West, and his expositions, or attempted expositions, of the nature of life processes, similar to those of animals, taking place in plants, and even in metals; all of these discoveries many years old, but to which serious attention has been paid only lately. Bose's conclusions have been bitterly attacked, particularly by Dr. McDougall. The crucial point in the controversy is Bose's claim that the cells of plant fibres pulsate with a heart-like motion, causing sap to circulate much as blood circulates in the animal organism.

Dr. McDougall, Dr. H. H. Dixon, and others *(Science,* April 19, 1929), accept the theory that the rise of sap is due to evaporation from the leaves of the plant, which causes the column of water to be pulled up by its own tensile strength. On the other hand, Dr. H. Molisch, of Vienna *(Science,* Feb. 22, 1929), has repeated some of Bose's more important experiments with success. Dr. Molisch's experiments were made in careful detail, with subsidiary ramifications, corroborating Bose's doctrine. For instance, the movement of sap in a sealed and isolated stem was observed. The active cellular pulsation was clearly demonstrated, and it was even shown that the rate and direction of pulsation could be changed by differential stimulation. Dr. Molisch's article should be carefully studied at first hand in connection with the attacks which have been made on Bose.

The virulence of these attacks made upon an Oriental scientist by Occidental materialists have betrayed in their feeling something more than logical and academic disagreement. They show not only the venom of the materialist against vitalistic thinking, but also—unexpressed but visible—something of the spirit which moved Western

science, in the person of the Committee of the British S. P. R. to march against the "light from the East" borne by Madame H. P. Blavatsky, and to use every dishonorable and unfair means to quench it.

OUR SOLAR RELATIONSHIPS

Another step in understanding the close linkage in the great web of life is shown in the article by F. M. Schertz, in *Science,* July 20, 1928, on the relationship between chlorophyll and blood, though the possibility was first pointed out seventy-seven years ago by Verdeil. Chlorophyll is the green substance in plants, which appears to act as the transmitter and storer of the power of sunlight. Not all plants contain chlorophyll, but animal life can be sustained only on those which do contain it, as only such plants are able to produce "vitamin A." As yet there is no chemical test for the vitamins, knowledge of them being based on their effects. They are assumed to be chemical substances, and in fact, in some cases, substances which seemingly contain them have been isolated; but there is nothing to show that they are not astral and *pranic* in their nature, rather than physical. It is now found that chlorophyll is related to hemin, a principal constituent of blood.

Under the Theosophical doctrine, life is universal and absolute, but its complex organisms and developments are not so. Life itself is self-dependent, its manifestations are not. In the eternal struggle for self-realization, complexity of consciousness, multiplication of sensation, life eternally builds for itself forms which, as they progress from simplicity to complexity, become continually more vulnerable, more dependent upon their simple components. A stone subsists and maintains its being by direct utilization of universal force. Plants live by sustenance drawn through mineral organisms, together with solar vitality; but the animal body, being a step further removed from primeval simplicity, needs the intermediary of the plant. Complexity is the price paid for differentiated intelligence, and death the price paid for complexity. Yet in the case of neither plant, animal, nor man, can beings exist without the direct solar life currents.

RED AND BLUE RAYS

The Boyce Thompson Institute for Plant Research *(New York Times,* June 17, 1928), finds that the red end of the spectrum is highly deleterious to plants, and that the blue-violet is essential. It

will perhaps be recalled that H. P. Blavatsky stated that the blue ray is that under which plants particularly thrive. Also:

> This "Nervous Ether" is the lowest principle of the Primordial Essence which is *Life*. It is *animal vitality* diffused in all nature and acting according to the conditions it finds for its activity. It is not an "animal product," but the living animal, the living flower or plant are *its* products. The animal tissues only absorb it according to their more or less morbid or healthy state—as do *physical* materials and structures *(in their primogenial state—nota bene)*—and henceforward, from the moment of the birth of the Entity, are regulated, strengthened, and *fed* by it. It descends in a larger supply to vegetation in the *Sushumna* sun-ray which lights and feeds the moon, and it is through her beams that it pours its light upon, and penetrates man and animal, more during their sleep and rest, than when they are in full activity. (*Secret Doctrine,* 1888, I, 537).

Now it also happens that the ultra-violet is of little importance to plants, though very vital to the life of human beings. The evidence therefore is that all organisms subsist partly upon the differentiated and physicalized force of the sun, and partly upon the less differentiated radiations which impinge upon the super-physical phases of being. Ultra-violet light, so important to animal bodies, appears to be associated in the Theosophical teachings with the "astral body," which in the plant is only rudimentary. But the sun radiates forces, having to do with planes immensely higher than any of these.

The Ancient Advantage

Theosophy teaches that the primeval form of man was non-physical, though "unicellular," so to say, and capable of living from the undifferentiated energies of nature—the "elements" themselves.

> The "Father" of primitive physical man, or of his body, is the vital electric principle residing in the Sun. The Moon is its Mother, because of that mysterious power in the Moon which has as decided an influence upon human gestation and generation, which it regulates, as it has on the growth of plants and animals. The "Wind" or Ether, standing in this case for the agent of transmission by which those influences are carried down from the two luminaries and diffused upon Earth, is referred to as the "nurse"; while "Spiritual Fire" alone makes of man a divine and perfect entity. (*Secret Doctrine,* 1888, II, 105).

This transmission was direct in the primitive pre-human races. That the corresponding power of absorption, though now brought down to the physical plane, is not yet lost, is proven by the experiments of Dr. Karl Stejskal, of Vienna *(The Week's Science,* Dec. 10, 1928). Dr. Stejskal reports that the food absorbing power of

the human skin almost equals that of the stomach. He has succeeded in rubbing nutritious substances into the skin of the back and chest in almost sufficient quantity to keep an average man alive indefinitely, or as expressed in calories, over 1300 a day, or as much as ten ounces of fatty foods. It is a notorious fact that cooks and others who work in the aroma of food are light eaters. The stomach, of course, is only a specialization of the skin, which in the earlier globular stages of mankind, was the absorbing medium, even before it became physically developed and manifested.

DEATH BY DEGREES

According to an extract from *The Week's Science,* date missing, Doctors P. Martini and J. Sckell have found that the body dies an organ at a time. This may perhaps help to modify the doubting smiles with which a very important Theosophical doctrine is occasionally received—namely, that after the rest of the body appears dead, and the entire man is so pronounced by the physicians, the real ego has withdrawn its powers to the deeper centers of the brain and is there recapitulating and assimilating the entire experiences of a lifetime. Those aware of this doctrine and its significance are careful to allow no disturbance of a body until many hours after death. Such disturbance, it well may be, is as apt to produce a psychic malformation upon other planes as injury to an embryo of a physical one on this.

THE SKULL AS AN INTELLIGENCE METER

Recent measurements of brains, given by Dr. H. H. Donaldson in *The Week's Science,* July 2, 1928, show that intelligence is not necessarily fixed by any item of size or structure of the brain. H. P. Blavatsky said in 1888:

> . . . if there are Bushmen existing now, in our age of the highest civilization, who are no higher intellectually than the race of men which inhabited Devonshire and Southern France during the *Palaeolithic* age, why could not the latter have lived simultaneously with . . . other races as highly civilized for their day as we are for ours? That the sum of knowledge increases daily in mankind, "but that intellectual capacity does not increase with it," is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Pâninis, Kapilas, Platos, and Socrates, is compared with that of the Newtons, Kants, and the modern Huxleys and Haeckels. On comparing the results obtained by Dr. J. Barnard Davis . . . with regard to the internal capacity of the skull—its volume be-

> ing taken as the standard and test for judging of the intellectual capacities—Dr. Pfaff finds that this capacity among the French (certainly in the highest rank of mankind) is 88.4 cubic inches, being thus "perceptibly smaller than that of the Polynesians generally, which, even among many Papuans and Alfuras of the lowest grade, amounts to 89 and 89.7 cubic inches;" which shows that it is the *quality* and not the *quantity* of the brain that is the cause of intellectual capacity. (Trans. of the Royal Soc. of London, 1868.) . . . (*Secret Doctrine,* II, 522).

A good many years afterward, this was discovered by science; but the exploded theory was replaced by an attempt to show that the convolutions and configurations of the brain were what counted. It appears now that this in turn is *passé*. Which is one more step away from the rigid materialistic concept of intelligence and its manifestations. In point of fact, it is the powers of the inner ego, developed in and brought down from countless past incarnations, which form the deciding factor. Inasmuch as only a small part of the cortical capacity is used by any one, a powerful ego could be a genius though having the brain of a half-wit, as witness "blind Tom," for example.

The Medical Wisdom of H. P. Blavatsky

According to *Science,* Jan. 18, 1929, Dr. William H. H. Welch, of Johns Hopkins, says that pandemicity, universal spread, is the essential factor in influenza. The *Literary Digest,* Dec. 29, 1928, says that influenza outbreaks, contrary to most epidemics, occur simultaneously and in widely separated places. This has led, according to the *San Diego Union,* Dec. 14, 1928, "various responsible authorities" to suggest that inter-stellar dust clouds are responsible for influenza. Now, in her article, "The Last Song of the Swan," H. P. Blavatsky stated that influenza was due to a preponderance of ozone in the air, and that its control was a problem for meteorologists rather than for doctors. This statement has been reprinted in Theosophy twice or thrice.

The researches of Prof. A. V. Hill, similar to those of Prof. Warburg *(Manchester Guardian Weekly,* May 24, 1929), show that if a chick embryo is oxygen-starved, it develops a process of storing energy in its tissues similar to those characteristic of cancerous tissues. These doctors suggest that cancer may be caused by a failure of the mechanism in living cells, by which oxygen preserves their normal growth and structure. Now it happens that Madame Blavatsky, commenting on Pasteur's discoveries, stated that living cells deprived of oxygen would prey upon the surrounding tissues, thus diagnosing one of the immediate physiological causes of cancer,

long before the disease began to draw serious concern from the medical profession, and moreover indicating a possible cure.

> Certain germ-cells, such as those of yeast, develop and multiply in air, but when deprived of it, they will adapt themselves to life without air and become ferments, absorbing oxygen from substances coming in contact with them, and thereby ruining the latter. The cells in fruit, when lacking free oxygen, act as ferments and stimulate fermentation. "Therefore the vegetable cell manifests in this case its life as an anaerobic being. Why, then, should an organic cell form in this case an exception?" asks Professor Bogolubof. Pasteur shows that in the substance of our tissues and organs, the cell, not finding sufficient oxygen for itself, stimulates fermentation in the same way as the fruit-cell. (*Secret Doctrine,* 1888, I, 249).

A POSSIBLE DISCOVERY

The Hearst papers of Aug. 22, 1929, bear a purported discovery by Prof. Boris Sokoloff, of the Russian University at Prague. Dr. Sokoloff claims to have combined an extract of certain glands of the kidneys, with iron and pyrrol blue, which, injected into a cancer, causes rapid oxidation and a dissolving of the cancer tissues. The process is basically the means of introducing more oxygen into the cancer cells than they would receive otherwise.

It is possible that Dr. Sokoloff's remedy is a mirage like all the others. Nevertheless, it seems to be this lack of oxygen, which is the immediate cause of cancer and malignant tumors, whatever the proximate Karmic means by which that lack is produced.